Christian Courier

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Fears of 'religious war' rising in southern Philippines

Andrew Wark

HONG KONG (NNI) — Recent fighting between Islamic insurgents and Christian armed vigilante groups in the southern Philippines province of North Cotabato has sparked renewed fears of a "religious war" developing in the predominantly-Muslim region.

According to the Filipino media reports, fighting broke out November 1 between the Moro Islamic Liberation Front (MILF) and the Filipino military following a land dispute over a government dam project in North Cotabato (about 800 km south of Manila).

Tensions further escalated when MILF guerillas launched a series of attacks on non-Muslim communities in the province, setting at least 26 houses ablaze.

Muslim and Christian vigilantes

According to Manila's *Today* daily newspaper, the MILF assaults on predominantly Christian villages prompted several so-called Christian vigilante groups to launch their own attacks against the Islamic insurgents. The newspaper alleged that some 4,000 members of the Illaga and Tadtad vigilante groups have reorganized throughout the southern island of Mindanao to launch counterattacks against the MILF.

The groups gained notoriety in the 1960s and 1970s for fighting against communist and Islamic insurgents in Mindanao. *Today* asserted that the two organizations have now formed an alliance called the Christian Vigilante Brotherhood. However, only around 100 members of the alliance are said to be heavily armed.

The MILF is a right-wing splinter group from the larger Muslim Moro National Liberation Front. Both organizations have been campaigning for the formation of a separate Muslim state in southern Mindanao. While the Moro National Liberation Front is currently in peace negotiations with the government, the MILF has been excluded by both sides from the meetings.

Sources in Manila speculate the recent MILF activity in North Cotabato is an attempt to force the government to include the organization in the peace process.

Armed Forces Chief of Staff General Arturo Enrile has downplayed the alleged revival of the Illaga and Tadtad groups, saying there has been no large-scale fighting between armed civilians and MILF insurgents.

However, President Fidel Ramos has ordered the military to act on reports of the groups' revival and for additional troops to be sent into North Cotabato

See **FILIPINO** *page 2...*

Longing for the King of Peace

Raymond Schraa of Edmonton, Alta., sent us this quiet winter scene showing the Novodevichy convent in Moscow. What a contrast with this week's front-page story of fighting in the Philippines between Muslim and Christian groups! The incongruency elicits the words of an advent hymn:

O come, O King of nations, bind
in one the hearts of all mankind.
Bid all our sad divisions cease
and be yourself our King of Peace.

New Scholars Society focuses on outreach to professors

Alan Doerksen

WINNIPEG, Man. — The New Scholars Society (NSS) has recently been started by Campus Crusade for Christ in an effort to mobilize Christian professors and scholars and to evangelize non-Christian scholars.

"We exist for two things: to be a catalyst and resource for professionals and scholars (and) to challenge the current thinking of our age," says Kirk Durston the society's national director.

The society's main purpose is "to raise up a growing body of Canadian scholars who are challenging the thinking of our age with the Christian truth claims and presenting the Christian gospel with directness, integrity and clarity in all academic disciplines in institutions of higher learning," according to a press release.

One of the reasons for the creation of NSS is that Christian groups on campuses have "no impact among secular professors," says Durston. Because of this, the society is planning and presenting activities focused mostly on professors, such as faculty dinners. These feature speeches by internationally known scholars.

After the meetings, those who wish to have further discussions can leave their names with organizers. Some are Christian professors who want to be personally involved with the society. They are connected on the local level, and may also go to training seminars presented by the U.S. arm of NSS, known as Christian Leadership Ministries. These seminars encourage and challenge people spiritually, says Durston.

Other people who respond at the faculty dinners are non-believers interested in having a personal relationship with Christ. In these cases, NSS volunteers or staff will meet with them on a personal basis to discuss the gospel. The society puts an emphasis on discipleship and follow-up of interested people.

NSS has also organized several tours for scholars. Last year, one went to Ukraine. It included two days of lectures "designed to raise the issue of spiritual things," says Durston. "Usually, a significant group of students and professors" want to discuss issues further.

Through the tours, "we've seen a lot of people come to Christ," says Durston. The tours go to places where some Christian project is under way, and

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News

Filipino church members forced to flee homes

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to quell the violence.

The escalation in non-Muslim vigilante activity in the province has provoked fears among some Christian groups that the church could be caught in the crossfire. The Manila *Bulletin* daily newspaper reports that at least three Catholic chapels in remote villages in North Cotabato have been set ablaze by MILF guerrillas in recent weeks. No further details were available.

Ethnic war possible

According to reports received by the Philippines Council of Evangelical Churches, members from at least seven churches in the Kabacan, Aleosan and Carmen regions of North Cotabato have been forced to flee from their homes since early November due to the fighting.

Senator Rodolfo Biazon and former Senator Aquilino Pimentel Jr. have warned that the government must either find a peaceful solution to the problem "or risk an ethnic war reminiscent of the Serbs versus the Croats in Bosnia or the Tutsis against the Hutus in Rwanda."

Today quoted Biazon as adding: "Definitely, [the re-entry of the Illaga and the Tadtad groups] will fan the conflict in Mindanao." He further warned that the situation could easily degenerate into a "full-blown" religious conflict if not handled correctly.

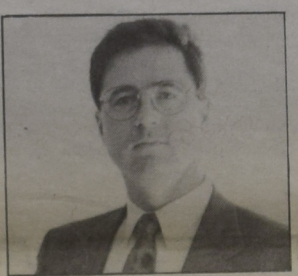
Group speaks out on ethics and morality

...continued from page 1
where there can be follow-up work later. Next May, a tour will go to Mexico.

Plans to reach all campuses

In the future, NSS plans to open local chapters on all major campuses in Canada. Each chapter will have weekly Bible study, prayer and discussions of ways to impact their area. Some members will be encouraged to commit themselves to publish in secular professional journals or to communicate through the secular popular media. Members will also be encouraged to give presentations on their area of expertise from a Christian world view, according to Durston.

Durston has worked full-time at the society's national office in Winnipeg since May 1994.



Kirk Durston

Next spring, he and the main office will relocate to Waterloo, Ont. NSS also has two full-time workers in British Columbia.

Durston and his co-workers focus on visiting university professors, working with and training them. Durston is also working on a Master of Philosophy. He has worked with Campus Crusade for 11 years in student ministry.

Recently, a Canadian Press story criticized NSS for its opposition to gay rights. But Durston pointed out that the article was inaccurate. It mentioned that he had appeared at a Winnipeg school board meeting to lobby against a policy intended to fight harassment of gay and lesbian students and staff. In fact, he had sent a fax to the meeting representing his own views, not those of the society, explains Durston.

Opposing gay rights is "really not part of our agenda at all," says Durston. NSS's purpose is "primarily evangelistic.... We're trying to reach people with the gospel. There are profs who are gay or lesbian who we want to reach with the gospel, too."

NSS will speak out on issues of ethics and morality, but as a group will ignore "highly emotional issues," he says.

Generally, the society has received a "tremendous response" and has had "no criticism at all" of its faculty dinner presentations, says Durston. One criticism he himself makes is that NSS has not had the resources to fully respond to interested people.

The society plans to hold its first national conference in January 1996. At present, NSS has about 225 people involved with its ministry.

St. Catharines teachers join forces with CLAC

Alan Doerksen

ST. CATHARINES — Following the lead of John Knox Christian School in Brampton, Ont., a majority of teachers at two Christian schools in St. Catharines have decided to be represented by the Christian Labour Association of Canada.

Hank Beekhuis, a CLAC representative based in St. Catharines, will be working with the teachers of Calvin Memorial Christian School and Beacon Christian High School. "We're at a very sensitive stage," said Beekhuis.

Teachers approached CLAC in early November about representing them at upcoming contract talks with the board for both schools. Beekhuis declined to give specific reasons for the move, stating that the teachers had "varied" reasons that were "positive ones" for co-operating with CLAC.

Recently, teachers at John Knox Christian School in Brampton became the first to become unionized with CLAC. Asked if there was a connection between that and the St. Catharines teachers contacting CLAC, Beekhuis said, "Yes I think there is... It certainly made things easier for them."

Andrew Wunderink, a teacher at Beacon, said the teachers contacted CLAC because they will soon be negotiating new contracts.

"We sought expert advice," said Wunderink. "We're not labor experts." The teachers would like "a more professional contract... The one we had before was not adequate."

Wunderink emphasized that the teachers' decision to contact CLAC "is not a negative response to something." He described Beacon as "an excellent school," but added "to say it can be better is also true."

Asked about the situation, Peter VanHuizen, the principal of both schools, said, "I'd rather not give my opinion on it." He described his position as delicate, because he is between the board and the teachers. "The teachers have made this decision," he said.

Teachers at the two schools work with different types of contracts, said VanHuizen. Initially, teachers sign on for one-year contracts. After five years, they qualify to sign a permanent contract. The present permanent contract was designed in 1976 or 1977, he said.

Teachers at Calvin Memorial Christian School refused to make any comment about the situation.

The school board scheduled a December 1 meeting with association members to discuss the issue of unionization.

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News

The joys of citizenship

POLITICS

David Koyzis

Citizenship is something we frequently take for granted. Virtually all of us are born citizens of some place, and many people voluntarily assume another country's citizenship at some point in their lives. The very word means that the holder is an active member of the body politic — a participant in the political community. Citizens have certain rights and duties attached to that membership. In a democratic polity, they have the right to vote in elections and to stand for public office. In all polities they are bound to uphold the law and to fulfil certain public obligations when called upon to do so, such as military service or jury duty.

Until fairly recently in human history, citizenship in the modern sense was all but unknown. My father, for example, was born a British *subject*. The very word "subject" implies a passive, personal relationship to the Crown, possibly befitting someone born in a Crown colony. Prior to the age of nation-states most Europeans considered themselves "subject" to a particular lord carrying the title of, say, king or prince or duke. This feudal designation survived well into the 20th century in Britain, though by now the language of citizenship has finally caught up to that country too.

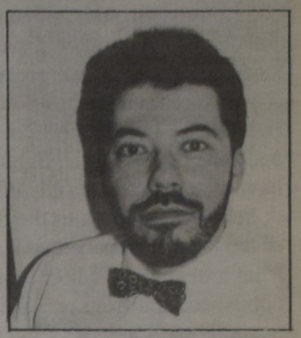
My father became an American citizen when I was two years old — an event which I was too young to remember. But I do recall when his sister took the oath of U.S. citizenship when I was in my early teens. It was a solemn and moving ceremony held in the old federal building in downtown Chicago. What impressed me then was the evident fact that those taking an oath of citizenship later in life take it more seriously than those born to it. In like fashion, converts to Christianity often have greater zeal than those raised in the faith.

Swearing allegiance to Canada

Last month, in a ceremony at a secondary school in the east end of Hamilton, Ont., I had the privilege of taking the oath of Canadian citizenship, something to which I had long aspired. What moved me to this is hard to articulate. Perhaps it has something to do with my relatives' Commonwealth connection. Or maybe it was related to my lifelong confusion over American and British spellings — something quintessentially Canadian! Or perhaps it was as simple as a desire to identify with the people whom I have come to know and love over the last seven years of living in this country.

When the 452 of us present had received our summons to appear for the occasion, we had been instructed to bring along a "holy book" on which to take the oath. Obviously Christians would take with them a Bible. I brought my own somewhat tattered Jerusalem Bible, from which I have read and prayed for the past 13 years. Muslims could be expected to bring a Koran. But what of atheists? Perhaps and atheist would carry a copy of the writings of Bertrand Russell. And an agnostic might bring one of those attractively bound blank books from Cole's or W.H. Smith. In fact, however, most people were permitted simply to "affirm" rather than to "swear" their allegiance, in which case a holy book was not needed.

The next time I see you, I may show you the little wallet-sized certificate of citizenship I now carry around with me. If so, please be kind enough to humor me.



David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and was often mistaken for a Canadian already during his years of studying at Notre Dame.

Kuyvenhoven recuperating from major heart attack

Marian Van Til

GRAND RAPIDS, Mich. — *Christian Courier* columnist, Christian Reformed pastor and former *Banner* editor Andrew Kuyvenhoven suffered a serious heart attack on November 14 from which he is now recovering at home.

"It was a massive attack," says Andy's wife, Ena, "but we got [him to Butterworth Hospital] in time to prevent serious damage." Though doctors opened two severely clogged arteries via angioplasty, Kuyvenhoven has no history of heart problems and only two weeks earlier had been given a clean bill of health.

Andrew Kuyvenhoven

Ever the conscientious pastor and writer, Kuyvenhoven was barely home from his week-long stay in intensive care when he asked one of his daughters to call CC saying "he wouldn't be able to meet the December deadline for his column" — a column that was to have appeared in this issue of CC.

We were astonished: we thought Andy was still in serious condition in hospital but were honored that he was thinking of *us* after such major trauma.

Though still quite weak, Kuyvenhoven is now walking 15 minutes a day. We hope you'll see his column in CC again before too long. Please pray for his continued speedy recovery.

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Editorial

Should the CLAC organize Christian school teachers?

A few weeks ago this paper reported that the teachers of John Knox Christian School in Brampton, Ont., had joined the Christian Labour Association of Canada. We placed the story on the front page because we saw it as a significant development — a first. Since then, two-thirds of the teachers of Calvin Memorial and Beacon Christian High in St. Catharines have also approached CLAC.

In both communities the decision on the part of the teachers has caused a stir. We know this from letters to the editor (not all of them published) and from personal conversations. Several board members and parents were disturbed and saw the move as a negative one.

Why has this action upset some people? Have many of these same people not supported the work of CLAC? Do many Christian Reformed churches not hold collections for CLAC? Have we not seen this organization as an expression of our belief that all areas of life need the light of Christ? Since CLAC is a Christian union with a non-adversarial approach to labor relations, should we not welcome them as partners in discussions between teachers and boards?

The NIMBY attitude

The reality, however, is that many Christians see the CLAC as an important witness "out there." In a society where secular unions pit workers over against bosses, where labor relations receive a strong materialistic emphasis, it's good to know that there is such a unique voice as the one belonging to the Christian Labour Association of Canada.

But these same Christians, many of them self-made, independent business and professional people, don't want the CLAC to organize the workers of their own private enterprise, nor do they want them to organize teachers in *their* Christian school. We Christians don't make the same mistakes as are made "out there", do we? We can solve our problems with a good deal of trust, patience and prayer.

Stink for thanks

Imagine yourself to be a board member of a Christian school. You donate freely of your time to the cause of Christian education. You spend countless hours balancing the demands of parents, ministries of education, staff and students. In order to do that, you want as free a hand as possible. And now, there is this new ingredient in the equation — an organized staff. What are they going to demand? How will this affect what may be a precarious financial picture?

Besides, you experience this move on the part of the teachers as a slap in the face. What did you do wrong as a board? This action shames you. People must think you did a terrible job. You call the action by the teachers an un-Christian act. Ultimately, you don't see the need for it.

Looking for a higher plane

Now imagine yourself to be a Christian school teacher. You are a professional who is prepared to dedicate your working life to the Christian school. Your wages are lower than the ones you would get in the public school system, but you're prepared to accept that in return for job satisfaction. But that job satisfaction is at times reduced because of the way you feel treated by the board. Board members are elected for a short time and you're in there for the long haul. The rotation of board membership makes it hard to achieve consistency in labor relations.

You see joining the CLAC as a positive move that will benefit your relations with the board. Your primary concern is not financial. You think of board members as hard-working, well-meaning people. You didn't join the CLAC because the board is such an ogre. For you, it's a structural matter.

You know from experience that teachers are not on an equal plane with the board when it comes to contract talks. The board often unilaterally decides issues that affect you deeply. Having the CLAC there as a buffer between you and the board can move the discussions to a higher plane, you believe. Teachers and boards won't have to spend so much time deliberating because certain procedures are in place. Having the country's labor relation laws behind you through a legal entity like the CLAC empowers you. You as a teacher are willing to pay for that privilege.

Why fear biblical social principles?

So much for putting yourself in the place of the board and the teachers. How can we bring these diverse positions together?

The first thing to remember is that we are dealing with a restructuring under the banner of biblical social principles as confessed by the CLAC. That should not threaten anyone.

Secondly, unionizing the teachers does not attack the authority of the board. When two parties discuss labor relations and contract matters, they are equal and free parties. Contract time is not a time of authority and submission. Authority takes place within the context of a contract.

Thirdly, anything that improves consultation and empowerment is a good thing. One of the important messages of the Reformation is that every believer is empowered to be prophet, priest and king. No one may lord it over the believer, not even a minister or an elder. Empowerment is also a good thing in the Christian school. Teachers should empower students, boards should empower teachers, parents and teachers should empower boards and all of them should again empower parents.

There need be no losers in this endeavor called mutual empowerment, especially not if love instead of fear prevails. **BW**

Next week's editorial: *There are some problems with the process of unionization and the insertion of a union into the present Ontario Christian school scene, which includes the Ontario Christian School Teachers Association.*

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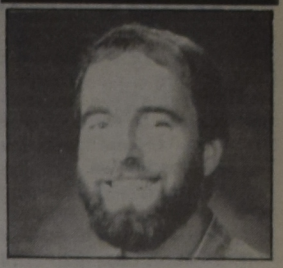
SPORTS

Should your school child be cut from the team?



John Byl

John Byl

I have often felt my emotions rise and fall with elementary school teams as they win or lose, as someone makes a beautiful shot or as an athlete gives that last bit of energy to best an opponent to a ball. But at many such events my heart sags for those students who I know tried to make these teams but were cut.

There has to be a way for more kids to enjoy these competitive experiences.

Girls who actively participate in sports in the early grades typically become in active after age 12 or 13. I am concerned for these girls.

I wonder about the roles of their schools. If schools are to educate, why cut students away from learning experiences in areas in which they are both interested and competent?

My concern for the role of schools is increased when I see well-meaning coaches (parents or teachers) making cuts even though they have little background in the sport they are coaching.

I have heard of a coach who had 40 kids try out for a basketball team, had the potential athletes dribble a ball around some pylons and take one shot. Based on this drill, done once, the team was selected. Not wise!

Though larger schools may face the problem of cutting athletes, smaller schools may have a reverse problem. Often such schools need to invite participants from a variety of grades so the school can fill a team.

Participation in high-level competitive sports can be very positive for elementary school children. However, cutting children who are basically competent and interested in playing is counter-productive to the educational task of an elementary school. My suggestion is to encourage all these athletes to participate.

Schools should continue to have try-outs, but all kids who wish to play and can perform at a pre-set level would play. Whether a child meets that pre-set level should be determined by skill tests and by a coach's observations.

I don't feel that everyone should be allowed to play, regardless of ability. The presence of several very weak players on a volleyball court means that the game will stop every time the ball comes to these players. That's no fun for anyone. Weak players may also increase the likelihood of injuries.

This may mean that one school has three successful athletes while another has 23. All these players should receive coaching at their respective schools. Coaches should then create as many balanced teams as are necessary to accommodate all the players. The players from individual schools should be distributed as evenly as possible across the different teams and positioned to best suit their abilities and interests.

An eventual championship game would likely be played with teams made up of players from the various schools present at a tournament. This would encourage all the schools to stay till the end to cheer on the athletes playing in the finale, rather than being left with a few stragglers who watch the best two school teams.

We should encourage elementary schools to seriously consider proposals such as this as a means of more positively encouraging our young athletes. It has been said about the present system: "What is won is often questionable; what is lost could be crucial." Let's keep the experience positive.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Letters

God wants our best church music

I was really interested in the editorial "When church music becomes entertainment" (C.C. Nov. 25), because I am a church musician who has struggled with the question of appropriate worship service music. In order to put it into perspective, I ask myself the question: "What does God want to hear?" I have come to the conclusion that God wants what is good, what is our best, in the worship of his name.

God has given musicians the ability to learn music, and he also endows us with the brains to choose good music in different styles. I believe that if musicians "hold back" when playing in church so that members will not feel they are "showing off," then God is getting ripped off. Here he goes and gives people all his talent, and then in worshipping his name with God's people, musicians "hold back!" If I were God, sitting up on the celestial sofa, I would grab my heavenly remote and change the channel.

In the presence of God's people, the church and its members must offer their best; no holding back. He has blessed us richly and when we come together to thank him he deserves no less than everything we can offer. If some church members get "offended," too bad.

Hagersville, Ont.

CRC could learn from South African church

I read with interest your recent story about Nelson Mandela speaking to the Dutch Reformed Church (DRC) synod in South Africa (CC Nov. 18). The writer notes that the DRC apologized to Dr. Beyers-Naude "for the way it had maligned him, causing much sorrow to him and his family."

Although I do not claim any special South African expertise, I have always understood that historically the DRC supported and even advocated apartheid on the basis of a subjective, literal interpretation of a limited number of Scripture passages.

Reading the story made me wonder whether the CRC in North America will not one day be apologizing for its current unjust treatment of women. Due to literal interpretation of a few Scripture passages, I believe the CRC is in many ways causing as much sorrow to women as the DRC caused to blacks in South Africa.

Justifying injustice

Granted, we do not place women under house arrest, deny them church membership or relegate them to poverty-stricken subsistence, as happened to blacks in South Africa. However, we deny full expression of women's gifts, we deny women the opportunity to function as whole, redeemed people in the church, and we do silence women.

For example, why has a delegation of women never been asked to speak to synod on this issue, and further, what does it say about our style of leadership that this kind of decision-making can occur: why are *men* alone deciding what constitutes the proper role of *women*? Similarly, what does it say about our denomination's sense of justice that some of our churches still deny women the right to vote?

I suggest that it is high time CRC men walked more humbly, sought justice, apologized, and asked women for forgiveness. The longer gender reconciliation in the CRC is put off, the more sorrow will be caused to women who feel called to provide leadership in the church. The historical justification of apartheid by the DRC should have taught the CRC that the gospel should never be read so literally as to buttress ongoing injustice.

Walter Van de Kleut
Chatham, Ontario

Be an early Christmas angel

Our Christmas issue was mailed out last week and should be in your possession by now. However, Christmas will still be coming for most of you by the time you read this. Which brings us to the following idea.

Some of you who are very good at creative writing like to write Christmas stories or articles around the time of Christmas. You just can't get into the mood months before December 25. But most periodicals no longer need your product by the time you have arrived at the moment of inspiration... unless, of course, you tell them to carefully preserve your creative wonder until next year's Christmas issue.

We at CC encourage that kind of early-bird submission, even though a 365-day Advent period might seem a little excessive. Try us. We will let you know before 12 lords are leaping whether or not we have accepted your submission.

Editor

Intergenerations: Careers

On the job with Anne Hutten: farmer

Does being a Christian make a difference?

Nandy Heule

"I don't think you can farm and be close to the land, and not see the Creator" — Anne Van Arragon Hutten.

Last year around Christmas time, I remember reading an article by a full-time newspaper editor who I knew was also mother to an infant. In her article this writer mentioned that she felt terribly time-pressured because Christmas "was threatening." Ah, can't we all sympathize with the sentiment expressed here? With Christmas now reduced to a "threat," I wonder: how far has modern life removed us from "peace to those on whom his favor rests."

For this column, I called Anne Van Arragon Hutten, now a full-time farmer, who until recently edited a newspaper for Christmas tree growers. She also managed a 10-acre Christmas tree lot some years ago. Anne lives in a solid rural community of 150 households about a 20-minute drive from Halifax.

Age: Anne prefers to be categorized as a "mother of four grown-up sons."

Company: Self-employed.

Location: Lakeville, Nova Scotia

Job: Farmer, bed & breakfast operator during summer months, editor of *Lakeview News*.

How did you come to be a farmer?

Anne Hutten at work.

I have lived on a farm all my life. My Dutch ancestors worked the land as far back as the 1500s. My parents emigrated to Canada and eventually operated a mixed farm in Ontario.

I moved to Nova Scotia as an adult, and starting in the mid-'60s my late husband and I operated a dairy farm with an apple orchard. At that point I wasn't involved much beyond running errands and keeping the books. However, I have always done some work outdoors, just to keep my sanity.

After my husband became too ill to work, I farmed part time. I continued full time in 1993, about two years after he passed away.

At one point I managed a 10-acre Christmas tree lot — balsam fir trees. Christmas tree growers cut down everything else on the lot (such as maple trees) to ensure that the evergreens have sufficient room to grow into a nice cone shape. It takes about eight to 10 years to grow an average Christmas tree. After the first five years or so, the farmer starts "shearing" the tree. The clippers used have a 15-inch handle and the blades are about a foot long. All the outer tips of the tree have to be cut off, again to get the nice cone shape and to make the tree very dense. It's a lot of work.

In Nova Scotia, farmers start cutting the trees at the end of October, and most trees are shipped to the U.S. in time for Christmas.

What is your typical work day like?

During the week I gear up for Saturday, which is market day. For example, right now I'm making Christmas wreaths to sell there. On Saturdays, I get up at 3:30 a.m., leave the farm at 4:10 and arrive at the Halifax market at 5:30. It then takes my son Ted and I about an hour-and-a-half to unload our two pick-up trucks and to set up our stands. About 100 other farmers are doing the same thing all around us. We sell our products from around 7 a.m. to 1 p.m. We need to sell enough during those six hours to make a living for the week. We sell apples, pears, cider, home-made jams, home-grown vegetables and seasonable products such as bedding plants and Christmas wreaths. I also sell eggs from my 100 laying hens.

Does your job help you live your faith?

There are several aspects I would like to mention. First, I don't think you can farm and be close to the land and not see the Creator. I need to be outside to stay sane. "While I breathe, I pray" — I really sense that as a farmer.

Second, as a Christian I feel it is important to farm in a stewardly way.

And last, I talk to my clients at the market. I talk to literally hundreds of people about environmental concerns. In that context, I have opportunity at times to mention our Creator. I sense a lot of hunger among our clients to get back to our roots. There is a lot of nostalgia about farming.

What about making a living?

I work like a dog and it's an uphill battle. But we are living without being cold or hungry. I prefer a simple lifestyle. Most importantly, I'm happy to be doing what I'm doing. I have to be farming right now. It is almost an obsession.

If a young person would ask you about becoming a farmer, what would you say?

Only start farming if there's nothing else you want to be doing. It is hard work. It has to be in your blood.

Opinions in this column by Nandy Heule are those of the person interviewed and might not reflect average compensation or working conditions. **Do you know a Christian worker (paid or volunteer) you admire and would like to see interviewed for this column? Call Nandy Heule at (905) 988-6174 or call the Courier office at (905) 682-8311.**

Christian education and the economy (Part 2)

Economic Housekeeping

Bert Hielema

Now that I have been elected chairperson of the Quinte Christian High School Board, I am experiencing the same emotion I had 40 years ago when our first child was born. Then the sudden realization that I was co-responsible for his upbringing pervaded me. This same feeling, perhaps even stronger, fills me now. I think it is because I sense that we live in rapidly changing times, and if Christian schools do not change they will soon become obsolete and a waste of money.

With financial pressures already becoming more and more pronounced, many public educational institutions are turning to large corporations for funds and other resources. Already there are commercial curricula available presenting the corporate perspective as educational fact: McDonalds on nutrition, Johnson Wax on the ozone layer, Exxon on "many responsible energy choices," Mobil Corporation touting plastic as "ecologically ideal material."

We may take McDonalds' words on nutrition with a grain of salt; but don't underestimate the problem. All of us have been sucked into the consumer society syndrome. It totally rejects the God-given truth that the universe is an indivisible whole.

The purpose of learning and science is not the accumulation of mere information which now passes as knowledge. (I have in my computer a CD-ROM drive with an ENCARTA disk which contains a 28 volume multimedia encyclopedia. There I have more data than I will ever remember.) I think the primary task of Christian Schools is to help students create mental maps that shape their understanding and guide their actions towards the continuous and conscious relationship between God's creation/kingdom and the Christian call to serve all God's creatures, including our fellow humans. Of course, the same applies to all of us: we must ask ourselves how everything we do affects God's creation/kingdom, affects the One who is the every one and in every thing. When I look around and in me then I notice that we have committed our souls not to God and his good creation but to the secular economy and its impossible aim of constant growth. The way we mis-use our human and natural resources — unemployment, fish, forests — is becoming totally counter-productive. The universal assumption that growth is infinitely sustainable lies at the root of the world's problems.

As a Christian community we must start a serious dialogue to explore the total absurdity of this way of life. We cannot do this just as individuals: it requires communal effort. We who are members of Christian school societies must start to talk to each other, analyze the world we live in, and use our collective wisdom to find a more Christian way to live, and then shape our schools accordingly.

As a Christian community we must learn to think and act for ourselves and not let McDonalds tell us about nutrition, or television about entertainment, or even give denominations the last word on salvation. In the 2,000 years of ecclesiastical history, they could well be just as far off the mark as the Mobil Corporation is about the ecological merits of plastic.

Which road do we take?

Christian education is now at an important junction. There are signs that communication between boards and teachers is breaking down — witness the recent unionizing of a large Christian school staff. With apprehension everywhere, we need to consult each other and so unearth the root cause of our uncertainty. The problem with Christian schools is not the economy. Our problem is our groping in the dark for direction.

The Quinte Christian High School board plans to have meetings in various locations to try to re-articulate its vision and to explore the biblical given of lifelong learning for the entire community, in an effort to answer questions such as: Where are we? Who are we? Whom do we serve? How do we fulfil our educational task?

At the same time we will try to explore what is to be taught, how it is taught; and the role of the society, board and teachers. Ambitious? Yes, and very necessary.

Bert Hielema lives in Tweed, Ont. He is concerned that being introspective might prove to be a demanding and unsettling experience.

Art Review

Horizons give hope, says 'landscape' artist

Media / Arts

Andrea Vander Kooij

ANCASTER, Ont. — Richmond Hill, Ont., artist Al Groen is taking a new approach to viewing life's horizons. That is evident in the current *Horizons* exhibit of his work at the Redeemer College Art Gallery, Ancaster, Ont. *Horizons* is curated by fourth year Redeemer student Michelle ter Haar.

When Groen is asked why he paints landscapes and trees almost exclusively, he says, "It seems a good place to start, since I live in the country."

Groen, who also teaches at Toronto District Christian High School, received his master's degree from Syracuse University (Syracuse, New York) and had his first exhibit in Toronto at Gallery 306. His style then was impressionistic, using bright, complimentary colors and heavy layering.

This exhibit shows a very different style. Its 36 pieces all tend towards the abstract and all portray "landscapes" — either external or internal. The internal landscapes are charcoal drawings embellished with oil-paint details; the external landscapes are three-dimensional wall-hung pieces done in metal relief.

Of the 22 natural horizons (external landscapes), 19 are of uniform size (12" x 12" x 2"); the remaining three are much larger, some as long as eight feet. All 22 use found objects (aluminum, soup and pop cans, copper scraps). Groen says that finding the materials for these works was one of the most exciting parts of creating them.

An especially striking work is a small piece called "Sunset." It shows a thin, bare-branched tree against a luminous setting sun. The sun is an indentation of gleaming aluminum, contrasting with a background of tin. The tree is cut into the sun itself, in the middle of the landscape, speaking of hope. The artist says, "A horizon is a hope, a gift of our Creator. We are trees on the horizon...."

COURTESY ANDREA VANDER KOOIJ

Al Groen discusses "sunset," a 1994 work of art made using oil paint, plywood, pop cans and aluminum, at the recent Redeemer College art exhibition.

Looking inside

Groen's 14 charcoal-and-paint "internal horizons" measure 40" x 28". A piece called "Only the Brave Look" is particularly thought-provoking. It shows an object with a funnel-shaped top; but the viewer can see only half-way down it. It evokes both curiosity, making one want to look down the funnel, and fear of what might be down there.

These works do what Groen intended them to do: give an almost tangible form to emotion, causing the viewer to examine his or her own "internal horizons."

Groen admits he does not find it easy to be an artist (contrary to the popular conception). It takes a great deal of discipline, patience and time. And being a full-time teacher doesn't leave much time for making art. Yet week after week, six days a week, Groen faithfully devotes to his art whatever time is not taken up by teaching.

Andrea Vander Kooij is a second year student at Redeemer College, Ancaster, Ont.

Film Review

This Star Trek movie goes not boldly...

Marian Van Til

Star Trek: Generations

Rated *PG*
Stars Patrick Stewart, William Shatner, Malcolm McDowell, Whoopi Goldberg, Jonathon Frakes, LeVar Burton, Brent Spiner, Marina Sirtis, Gates McFaddon
Written by Ronald D. Moore and Brannon Braga
Directed by David Carson

OK, I admit it. I'm a *Star Trek* fan. Not the type who watches episodes over and over or goes to Star Trek conventions (my Calvinist conscience tells me that the former is a waste of time and the latter is a form of idolatry), but nevertheless someone who would set the VCR in order not to miss a *new* episode of *The Next Generation* (TNG) or *Deep Space Nine* (DS9), the two spin-offs of the original TV series.

It's people like me and my husband, but especially the legions of much more serious *fans* (read: "fanatics"), at whom the six Star Trek *movies* have been aimed. This one is no exception, though it's based on TNG characters, with a retired Captain Kirk from the original series thrown in.

I've concluded that Trekkers ("Trekkies" is a derogatory term) have inadvertently prevented the Trek films — this one too — from being movies of real quality. "If you make it, they will come," reasons Paramount Pictures. A built-in audience, which equals easy money, precludes the need for filmmakers to be really creative, doesn't it.

That easy money, along with politicking, explains why TNG and DS9 could be exceptional as television shows while the *Star Trek* films have ranged from quite good to pretty bad. This one is toward the mediocre end of the gauge.

By politicking I mean having to assuage the ego of the annoying William Shatner as the annoying Captain Kirk (and a few other egos) by including him in movie plots long after he should have beamed down to the oblivion of retirement on some nice, out-of-the-way planet.

TV show better than the movie

Thus we have the strange phenomenon of TV show episodes collectively being better than their film counterparts. TNG and DS9 have relatively complex characters who develop from week to week; there's an internal logic to the "science fiction" that makes viewers suspend disbelief; and, while being utopian in philosophical orientation, they at least focus on bettering the galaxy rather than glorifying violence (or sex). The stories are often witty, they contain intelligent dialogue, they focus on relationships not hardware, and evoke frequent moments of genuine pathos. They are put together by teams of creative and innovative writers and good directors.

TNG, incidentally, though wildly popular, was inexplicably cancelled at the end of last season, and yet another spin-off will replace it in January. Money has been cited as the reason for that move: while TNG still rakes in cash from re-run heaven, a new show will likely lift off as easily as the others have.

Black hole

While Trekkers will enjoy this current film (and I did on one level), it feels more like a large-screen, extended TV episode than a movie. It doesn't take advantage of what film, as opposed to television, is capable of — except, perhaps in making violence, of which there was little on TNG but quite a lot here, seem bigger and better: Klingon ships blow up, the Enterprise spectacularly crashes onto a planet; Kirk and Picard (the current Enterprise captain) fight a wily, evil foe (played by Malcolm McDowell); etc.

The plot focuses on an aging Captain Kirk (who still acts like a 25-year-old space cowboy) and on the more dignified Captain Picard, his usual reserved self.

Bits of subplot focus on Data (Brent Spiner), the humanoid robot who wishes he had human emotions, and on Guinen, the intergalactic, several-hundred-year-old Enterprise bartender (Whoopi Goldberg). But most of the other characters are peripheral. If we didn't know them well from TNG and want them in the picture, they'd be expendable. When you stop to consider what this story is really about, you realize that the plot is one big black hole that seems to have sucked up the imagination of its creators. But at least the good guys win.

'Operation Sign of Atonement'

German youth confront their nation's past

Sue Fishkoff

David Geiss, 21, is sitting on the lawn at Kibbutz Givat Brenner with 87-year-old Natan Nir, slowly raising a cup of coffee to the thin, shaking lips of the wheelchair-bound man.

ARIEL JEKOZOLIMSKI

"Is it OK, Natan? Not too hot?" Geiss asks in German. For the next 10 minutes he offers Natan small sips of coffee, supporting the weight of the man's head with his arm.

"Is that enough, Natan?" Natan stares blankly ahead, his head filled with memories he can no longer share.

Geiss is one of 21 young Germans who are spending a year and a half in Israel doing volunteer work under the auspices of a German social action group, *Aktion Sühnezeichen* — literally, "Operation Sign of Atonement."

Founded in 1958 by Lothar Kreyssig, a Lutheran judge in Mecklenburg, Germany, who resigned his post in 1940 in opposition to Nazi policies, Aktion Sühnezeichen first began working in Israel in 1961.

The idea is to make atonement for Nazi atrocities by sending young volunteers to help the sick, handicapped, poor and elderly in countries that either fought Nazi Germany, suffered during the war, or have large survivor populations.

Today 145 volunteers, most in their early 20s, work in nearly a dozen countries around the world, including Israel, Russia, Ukraine, Poland and the U.S.

Collective responsibility

The young Germans who volunteer with Aktion Sühnezeichen do not usually do so out of a sense of personal guilt, explains Herike Krane, a former volunteer who has directed the organization's Israel program since 1987.

These young people were born long after the Nazi occupation of Europe. Nevertheless, he says, they feel a sense of collective responsibility for the horrors wreaked by their parents' and grandparents' generations, and it is that responsibility, that weight of history, that they are trying to work out through personal action.

Many volunteers are sent to work with elderly German and Yiddish speakers. "We don't want our volunteers just to wash and dress them, although that's certainly part of it, but to sit and listen to these people," Krane explains, "That's so important. Many of these elderly people have no one to listen to them. Because of the common language, our volunteers can be a tremendous help."

Painful but cathartic

Instead of burying a difficult past, the young Germans who choose to work with Aktion Sühnezeichen in Israel have dredged it up. Those who work with Holocaust survivors are forced to confront their German identity and their country's story on a daily basis, an experience they describe as wrenchingly painful but ultimately cathartic. They think deeply about what they are doing, and hope that their quiet actions will speak at least as loudly as those of their predecessors.

For these young volunteers, their 18-month encounter with Israel also became a reconciliation with themselves.

Martin Schellenberg, 22, is an intense, pale young man who describes himself as politically active in Germany, a leftist and a pacifist. He is volunteering with Akton Sühnezeichen in Israel as a conscientious objector to service in the German army.

'More German'

Schellenberg says that the 15 months he's already spent in Israel have helped him work out his own conflicted relationship to the Holocaust. Although his mother's family had no Nazi connections, his father's father was a family judge during the Nazi era and was a party member.

"When I was little, I thought that if I'd been alive during the Nazi era, I would have resisted," Schellenberg says. "But later, when I asked myself the same question, I realized that I wasn't sure what I would have done and that frightened me. Only after the time I've spent here have I become aware that not being sure I'd resist is a way of dealing with a subject that most Germans don't know how to confront."

Schellenberg's year in Israel has allowed him to come to terms with his own private history, and, interestingly, has made him feel more secure in his identity as a German.

"I will go back more German than when I came," he says. "That means I'm not afraid to say I'm German anymore. Only by dealing with mistakes can you hope to avoid making the same mistakes again."

Fishkoff's article first appeared in The Jerusalem Post Magazine and is reprinted with permission from Christians and Israel, Autumn 1994.

You can brighten a seafarer's life at Christmas

Marian Van Til, with files from the Ministry to Seafarers

VANCOUVER — As it does every year at this time, the Ministry to Seafarers is collecting Christmas packages for the seafarers to whom it ministers. This ministry is sponsored by the Christian Reformed Churches of British Columbia.

"Christmas at Sea" has been "very successful" in the past, in chaplain Simon Wolfert's words. Through supporters' generosity 4,000 parcels were distributed last year, he says, and "we anticipate another big year." Many seafarers (both men and women) "are away from their loved ones for eight to 10 months at a time," making for an often lonely life. But in that isolation the thoughtfulness of people who send Christmas parcels is much appreciated.

Three price ranges

The seafarers' ministry is asking for *your* help.

Wolfert points out that "there is quite a difference in the wages of our seafarers — some do quite well and some are quite poor."

"What we try to do," he says, "is give the more expensive gifts to the less fortunate."

To make that easy, the ministry has come up with a plan. It is asking for Christmas parcels of differing values. This is what you can do:

After securely wrapping your parcel and addressing it to 'A Seafarer,' please mark the top, right-hand corner (postage stamp area) with the letter below which corresponds to the value of your gift:

Value	Mark your gift...
$4-7	A
$7-11	B
$11-15	C

"In this way we can be sure that we distribute the gifts fairly evenly," explains Wolfert. "Be sure to wrap your gift well and enclose a Christmas card with your Christmas greeting." He emphasizes: "The personal touch is all-important." Send your gift **as soon as possible** to:

Ministry to Seafarers, 7449 Kerr Street, Vancouver, B.C. V5S 3E3.

Some gift suggestions:

- writing paper and envelopes
- photo album
- games + jigsaw puzzle
- shoe-shine kit
- B.C. souvenirs
- music tapes
- wallet
- warm gloves
- 5-in-1 screwdriver set
- baseball cap
- soap-on-a-rope
- small alarm clock
- paint-by-number sets
- after-shave lotion
- hankies
- socks, scarf, toque
- packaged candies
- Indian souvenirs
- picture frame
- boxed coffee mug
- nail clippers
- playing cards
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Martin Banach, LL.B.

Have cycle, will travel

BUCHAREST, Romania (EP) — The Christian Motorcycle Association of the United States and Canada (CMA) provided eight motorcycles for Romanian pastors who travel great distances to serve their churches, according to the Romanian Missionary Society. Some of the pastors have six to 10 churches, in addition to families and full-time jobs.

Medical researcher says faith provides many health benefits

ROCKVILLE, Md. (EP) — There's a medical miracle that lengthens people's lives, speeds recovery from injuries, increases personal and marital satisfaction, and lowers the risk of suicide, depression, drug use and alcohol abuse. This breakthrough doesn't come in a pill or a shot, and doesn't even require visits to a doctor. It's religious commitment, and medical researcher Dr. David B. Larson says study after study shows that faith provides tremendous benefits for overall health.

"We found that 85 per cent of the research has shown a beneficial effect of religion, while less than five per cent has shown harm."

Larson is no crackpot theorist. He spent nearly a decade as a research psychiatrist for the U.S. National Institute of Mental Health, was a senior policy analyst for the U.S. Department of Health and Human Services, and is currently president of the National Institute for Health Care Research. With more than 140 professional publications to his credit, Larson is a leading authority on the connection between faith and health.

Larson's interest in the subject can be traced to medical school, when the psychiatry residency training director told him that mixing faith with psychiatry would harm his patients.

"I assumed there was a substantial amount of published research to back up his claim, but when I tried to find it, I couldn't," Larson recalls. "I searched a five-year period in psychiatry journals and couldn't find anything. I went back another five years and couldn't find anything."

Though physicians were often encouraged to take religious histories of their patients, the significance of those histories had yet to be identified. Analyzing existing studies with an emphasis on religion produced astounding results. "When we started really getting into the research, we found that 85 per cent of the research has shown a beneficial effect of religion, while less than five per cent has shown harm," says Larson.

Larson found that people with chronic alcoholism, narcotic addiction and schizophrenia were far less interested in religion than the general population. He found that people who attend religious services at least once a week and who valued religion had lower blood pressure, even when controlling for variables such as smoking, age and weight.

Studies knock down stereotypes

Other studies collected by Larson showed astonishing results:

* People who attend church at least once a week were found to have cut their risk of death from arteriosclerotic disease nearly in half, and to have substantially reduced their risk of dying from emphysema, cirrhosis of the liver, and other common conditions.

* Studies of elderly people found that religious involvement cut mortality risks in half, even when controlling for such factors as overall health, income and age.

* A study of elderly women with hip fractures found that those with stronger religious beliefs and practices were less depressed and could walk further at discharge than those lacking religious commitment.

* Large-scale studies of the general population found that people with religious commitments had much less psychological stress than the uncommitted.

* Those who do not attend religious services were found to be four times as likely to commit suicide as those who attended frequently.

* Religious faith can reduce medical costs, because people who have faith in God have less fear of dying, and consequently use hospitals and emergency rooms less toward the end of their lives.

Larson's research is opening eyes in the medical community, slowly but surely. "Because it's published research, they are responding," he says. "For the religious community, Scripture is something that's important; for this community it's research. There's some uncertainty, but as more and more research is being published, there's been an increasingly favorable response. Sometimes people will say, 'Well, that's just your interpretation,' but because the methodology is published, this is work that can be replicated by others."

Even with empirical evidence, not everybody is ready to concede that religion brings health benefits. "There's a generation of researchers who will have problems with this, and even when shown the data will say, 'What are you going to do, try to convert everybody?'" says Larson.

But while Larson stops short of advising doctors to say "Take two prayers and call me in the morning," he does suggest that doctors should be prepared to refer their patients for spiritual care, or even pray with patients who request it. "We should be much more open to whatever people might want to try," he notes. "Whether we clinicians like it or not, for 33 per cent of the U.S. population spirituality is the most important thing in their lives. And for another third, it's a very important factor. It's a factor in our patients' clinical decision-making, but we don't deal with it. I would rather see us be more open-minded."

Support system and God's intervention

There are many possible explanations for just how religious faith and practice influences physical and mental health. Some observe that churches often teach their members to avoid risk factors, such as drinking, smoking, drug use and promiscuous sex.

People who are active in faith communities also have more social support available to help them through times of trials. "Even bringing someone dinner after they've had an accident is very affirming, and this is the kind of thing people in churches do for one another," Larson explains.

Being raised in a religious community can also affect children's behaviors, says Larson, even if they don't actively share those beliefs. "When kids see their parents taking fewer risks, they take fewer risks. Almost every risky activity associated with adolescence is less likely if the kids go to church — they don't even have to like it, they can just write notes the whole time. It's a very powerful social factor."

There's at least one more possible mechanism at work, says Larson. "The easiest one to understand is that maybe there really is a God and this God can intervene at times," he observes. "Of course, that's a hard proposition to research."

Palau returns to roots in Spanish crusade

L'ESCALA, Spain (EP) — In the land where his father was born 89 years ago, Luis Palau held a crusade in early November. Twenty-five people came to faith in Jesus Christ.

"Last year there were four converts in this area over three days during the Billy Graham European satellite outreach — Spain is a very hard place for the Gospel and growth is so slow," said Abel Quintana, who pastors one of the only two evangelical churches in L'Escala, which has a population of around 6,000.

Luis Palau, Sr., was born in L'Escala in 1905. The family emigrated to Argentina eight years later. Today more than 200 Palaus and Parnaus (Luis Palau, Jr.'s maternal family) live in L'Escala.

"I have always dreamed of returning to the birthplace of my father — not just for a family reunion, but to bring the light of the gospel," said Palau.

"Dr. Palau preached so very well. So many people here have religion, but Dr. Palau brought the missing link," said David Quintana, another local pastor. "Many responded tonight, but I feel sure that there were others who felt the pressure of being known in such a small place. We pray we'll see a later harvest, too."

Prior to the events in L'Escala, Palau preached to more than 9,000 people during Barcelona's Festival of the Family crusade at the Olympic basketball arena. Some 350 people responded to the gospel message.

"This is an incredible response in such a hard place as Spain," said Jose Zapico, a pastor and vice-chairperson of the crusade.

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Feature

How Corrie Ten Boom paved the way to eternity

Vivian M. Loken

"We must start a prayer meeting especially for prisoners," said Corrie Ten Boom to her companion in 1978, "and ask the Lord to show us ways to help them."

No one guessed that her words were prophetic — being incarcerated in an institution is not the only form of imprisonment. And her proposal created ways to hold a door open during her own five-year imprisonment caused by illness.

After travelling all over the world for more than two decades, Ten Boom wanted to settle down. It would be convenient to live in Orange County, Calif., because that is where Corrie's board (Christians, Incorporated) was located.

Ten Boom and her companion, Pamela Rosewell, found exactly the place. It was owned by friends who offered it for rental on an indefinite basis. The new occupants called it "Shalom House" — a rambler with rooms for living, for Ten Boom's writing, for meetings with visitors, for Rosewell, and for the housekeeping staff.

Shalom House was redecorated and fully furnished with new pieces, including a piano. Outside, the soil was dug up and planted with bougainvillea and orange trees. Numerous bird feeders completed the scene.

New life at Shalom House

Although she was 85 and had no plans to retire, Ten Boom knew that her health would no longer permit travelling.

The move into new quarters took place on Feb. 28, 1977, 36 years to the day since Ten Boom was arrested in the Netherlands for giving aid to Jews during World War II. Her ministry had continued when she herself was in a concentration camp, where she remembered watching smoke belch from chimneys of the crematorium and wondering when her turn would come. Now, more than three decades later, her outreach for spreading the Gospel through films, books and television took in much of the world.

The life at Shalom House required organization. Rosewell protested, as she had done before, the overwhelming amount of things to do.

Ten Boom answered, "Looking back across the years of my life I can see the working of a divine pattern, which is the love of God with his children." God is willing to help you, she advised Rosewell. Take power from him during this difficult time and you will see his pattern.

It's important how you take it

Ten Boom had been diagnosed as having a weak heart and after her arrival in California, a pacemaker was installed. A year after coming to Shalom House she suffered a stroke.

For several hours she lay unconscious in a hospital bed, giving no indication of hearing her friends speak.

A nurse suggested that she might respond to music. One evening Rosewell and a friend sang, in Dutch, Psalm 42: "As pants the hart for cooling streams/so longs my soul for you, O God...."

Was it possible, they wondered, that her lips moved? Yes, not only did she whisper words, but joined in feebly with the melody.

As the sick woman struggled to use her faculties again, Rosewell remembered what Ten Boom had told her some weeks earlier: "[I have had a dream.] In my dream, I am inside a room from which I cannot escape."

When Rosewell became discouraged with her friend's progress, she remembered Ten Boom's words: "...It is not as much what happens but *how we take it* that is important." The meaning was never more pertinent!

The slow road to recovery

When Ten Boom was stronger, therapy began. Therapists worked with flashcards showing a dog, a ball, and so on. Ten Boom even came to welcome such daily exercises with her friends when she returned to Shalom House. She rejoiced at each small improvement and she never gave up even when the results were discouraging.

Rosewell remarked that emotionally they were on a roller coaster, "a road that [keeps] bringing new obstacles to overcome." In the spiritual sense, they were travelling a highway of faith that neither had ever been on.

Dressing and daily habits of personal hygiene took time and patience. Yet it was plain that such trials did not diminish Ten Boom's love for people.

Although she tired easily through these projects, her friends could see that she gave constant attention to her spiritual standing. "Lord," she had often prayed, "keep me close to your heart so that I see things, as it were, more and more from your point of view."

One day, still unable to speak, Ten Boom pointed at Rosewell. The latter knew she was inquiring about a certain person. Questions such as, "Are you thinking of a man?" (a shake of Ten Boom's head for No), "A woman?" (a nod of her head for Yes) led Rosewell to the name of a particular acquaintance. After she told all she knew about that person's present circumstances, Ten Boom bowed her head and prayed.

Rosewell wrote a letter about the incident and the woman wrote back by return mail to tell about a crisis in her life. She was amazed by Ten Boom's concern.

The message was relayed to the sick woman who beamed with happiness at being useful again.

For some time, Ten Boom went to a rehabilitation centre for speech therapy. One day, the therapist said that she could not recommend more sessions because there was not enough improvement.

Ten Boom nodded. It was hard to say whether or not she understood, but when she wept bitterly later that day it was obvious that she understood all ~~to~~ well.

Drawing from Ten Boom's resources

During the year, a long-time friend, Lotte Reimeringer, came to finish Ten Boom's book *This Day Is The Lord's*. It was Ten Boom's sixth book since coming to Shalom House. About one-third of the book had been completed before the stroke.

Reimeringer extracted statements, anecdotes and catchy phrases from notes that Ten Boom had taken over a long period of time. It was material that had been mined out of speeches, conversations and writings — rich and diverse.

As Lotte put the material into a devotional book, she and Rosewell prayed the prayer they had often heard from Ten Boom: "Lord, will you let every word be written that should be written and will you prevent every word from being written that should not be written?"

Again, her friends saw how Corrie had paved the way for future events.

Occupying minutes to fill the hours

Another valuable resource for convalescence was the record Ten Boom had kept of the way she spent time while in solitary confinement in the prison camp. She had taken some thread procured by unravelling a red towel and used it to embroider designs on her clothing. Sometimes, she put the sewing away and sang. By alternating these activities she filled hours that would otherwise have drained the spirit.

During Ten Boom's convalescence, her companions used the same formula, alternating Bible study, prayer time and conversation.

If Ten Boom was able, her friends took her to walk in the garden. Each day they studied a flower in detail. "Studying" it included feeling the satiny texture of the petals. It was a way of keeping Ten Boom familiar with growing things.

Sometimes it seemed the minutes and the hours ground by in the grip of endless details. Occupying minutes so that the hours were not empty became the challenge at Shalom House. It was another example, Rosewell thought, of Ten Boom's philosophy: "Keep great things great, small things small."

But then Ten Boom had a second stroke. She recovered from this one even more slowly than from the first, and this stroke was more damaging.

Continued on page 12...

Does God have a future for Israel?

Israel and Christianity, Part One

Harry Mennega

Does Israel still have a special function in God's plan of salvation? Or has Israel forfeited its privileged place by its rejection of Jesus as the promised Messiah? The answer to this question has a direct bearing on one's understanding of the relationship between Israel and the church.

In attempting to find one's way through the welter of theological viewpoints regarding Israel's role in God's plan, one must guard against speculation and wanting to go beyond the clear statements of Scripture, as well as against the danger of spiritualizing those pronouncements in Scripture which are meant to be taken at face value.

Concern for creation

It's important to note that the Bible does not start out with the history of the people of Israel but with the creation of heaven and earth — God's universal dealings with his creation and imagebearers. That is also how the biblical record ends: with a description of the new heaven and the new earth and their inhabitants (Rev.21:1-3). The great perspective of the history of salvation, with the main themes of creation, sin and redemption, is a universal one. God's purpose is to save his entire creation from the tyranny of sin (Romans 8:18-23).

To accomplish this universal salvation, God uses a method of "selection": Abraham is set apart to become the father of many nations and he receives the promise that in him all the nations of the earth will be blessed (Gen. 12:3); at Mount Sinai the people of Israel are set aside to be a peculiar people, the ultimate purpose for this selection being God's concern for the world.

With painful candor the biblical record relates that Israel failed to live up to its high calling, calling forth God's warnings and punishments. In fact, on more than one occasion the Old Testament presents God as wanting to call an end to his special ties with his elect people. Jeremiah speaks of Israel being sent away with a certificate of divorce (3:8): "Send them out of my sight, and let them go" (15:1).

In various places the Old Testament uses radical terms, indicating there is no future for a disobedient, stiff-necked, faithless covenant partner. The story is all too familiar. The striking thing is, however, that in spite of the radical terms used, the prophets are allowed to announce a new beginning (Jer.31). The main line in the Old Testament is that, unworthy though Israel is, the last word is not God's final rejection of his chosen people but his acceptance of them, time after time, out of free grace.

The theme of election running through the Old Testament shows a progressive narrowing down. First Abraham is chosen, then Israel, then within Israel a remnant consisting of those who fear God and who do not join the majority in serving foreign gods (Jer.23:3). The process climaxes in the final narrowing down to the Servant of the Lord, *the* elect (Isaiah 42:1), the only One who answers to God's purposes, who does God's will completely (Isaiah 53).

The last word?

But again history repeats itself: the covenant people, with notable exceptions, reject God's Messiah. Once more, Scripture uses radical terms: "The wrath of God has come upon them at last" (1 Thess.2:16) — a judgment that appears to be definite and final. Is this to be the last word?

Let me bring you to Romans 9-11, where Paul speaks of a perspective that overshadows and goes beyond this judgment. Here the various Old Testament lines reappear and come together in a comprehensive perspective: Israel as the elect of God (Romans 9), the narrowing down element ("not all who are descended from Israel are Israel", 9:6), Israel's disobedience and God's mercy, with God's original purpose fulfilled in an unexpected manner: salvation for the nations of the world.

Romans 11 is a surprising chapter. For even though it is becoming apparent that Israel's special status has come to an end because of its unbelief, Paul announces that nevertheless there is to be a continuation: "So shall all Israel be saved" (vss. 28:32). Here the deepest and last mysteries of God's plan of salvation are revealed. "God's gifts and his call are irrevocable!" (vs. 29). As far as election is concerned, "they are loved on account of the patriarchs" (vs. 28). The God of Abraham, Isaac and Jacob, in the face of Israel's unfaithfulness, is the Faithful One.

Spectacular event

That is the last thing Scripture tells us about the future of his old covenant people. It provides the church today with a perspective which provides hope for the incomprehensible miracle that Israel, too, will one day bow the knee to Jesus as its Messiah.

Paul writes that Israel's acceptance of its Messiah can be described as "life from the dead" (11:15). Whatever the precise meaning of "all Israel" is — no definite answer seems available at present, nor is it necessary — Israel's future salvation shall be an even more astonishing and spectacular event than the rebirth of the Jewish nation in 1948 — which leads Paul to his joyous and exultant doxology: "Oh, the depths of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his paths beyond tracing out!" (vs. 33).

How this will come about, in what precise manner, is not for us to legislate. Scripture provides us with two definite givens: first, it points to a future when God will intervene in the historical process in a surprising way; and second, it ... too scanty in its description for us to have an exact and detailed picture in this future. It is not a matter of calculation and speculation, but of expectation and hope (Romans 8:24).

Beyond that we cannot go, except to heed Paul's admonition to provoke the Jewish people to envy and arouse them by godly living to seek their salvation in him over whom their forebears stumbled. That is a more difficult assignment, but also a more fruitful one, than engaging in speculation.

Replaced by the church

One element that should be noted in this connection is that the "replacement" view, which has contributed in such a negative way to the relationship between church and Israel, has no basis in Scripture. Briefly

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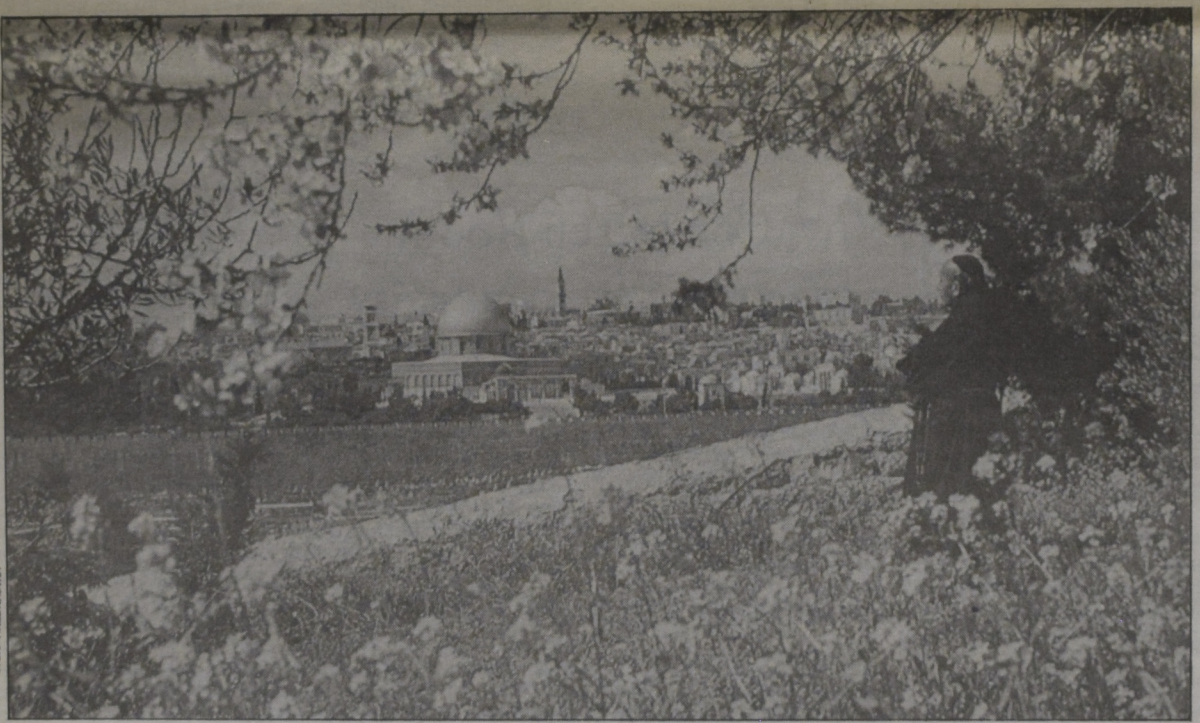

GARO NALBANDIAN

A view of Jerusalem from the Mount of Olives in the springtime.

Seerveld awarded honorary doctorate in South Africa

Robert VanderVennen

TORONTO, Ont. — Calvin Seerveld was awarded the honorary degree of Doctor of Letters (D. Litt., *honoris causa*) by Potchefstroom University for Christian Higher Education in South Africa on the occasion of its 125th anniversary. Seerveld has been professor of aesthetics at the Institute for Christian Studies, Toronto, since 1972, from which position he expects to retire at the end of the current academic year.

Seerveld was recognized by the university for his formative Christian vision in scholarship, his pioneering development of a Christian theory of philosophical aesthetics, his many publications for both Christian and secular audiences, and his years of support of professors and students in South Africa.

The degree was awarded by F.W. de Klerk, former president, and now vice-president, of the Republic of South Africa. De Klerk is chancellor of the university. Among the six who received honorary doctorates were Egbert Schuurman of the Vrije Universiteit in Amsterdam, and black churchleader Tokunboh Adeyemo.

A large number of black students graduated with bachelor's and master's degrees, and one black student received a PhD in economics, reports Seerveld.

Featured speaker at the graduation ceremonies was Dr. Cees Datema, former rector of the Vrije Universiteit. His presence indicated a healing of the breach between those universities caused by South Africa's policy of apartheid and Potchefstroom's acceptance of that policy.

Seerveld has often visited Potchefstroom and was a speaker at the university's 100th anniversary in 1969. He says he feels closest to the philosophy, art and literature departments of the university, and is a particularly strong supporter of the university's Institute for Reformation Studies and its pioneering director, Dr. Bennie van der Walt. Van der Walt has worked tirelessly for a generation at developing black African Christian contacts throughout the continent, which has not always made the university happy.

University of Potchefstroom graduation ceremony, Sept. 16, 1994. From l. to r.: Drs. T. Adeyemo, C. J. Reinecke (vice-chancellor), F. W. de Klerk (chancellor), W.E. Scott (registrar), C. Seerveld, E. Schuurman.

Used by God

At a celebrative banquet following the ceremony Seerveld toasted the university and de Klerk by saying, "Just as the chancellor here present has been convicted and used by God to change a nation, to the incredulous surprise of the whole world — giving up power! — just so may you who give leadership here be convicted and used by God to... give away the gift of biblically chastened scholarship and culture, not only to the new South Africa, but to the peoples of the whole continent of Africa looking for 'African' direction."

Seerveld also told the group that "when I spoke in Cape Town last December, and thought I should apologize for being Reformed but against apartheid, a black Adventist leader from Bloemfontein told me, 'Look, a Reformed Afrikaner is a person of principle, and is not like the Protestant liberals. When an Afrikaner sees he was wrong and knows what is right, you can count on him to come through.'"

Although Seerveld had only eight days for his trip, he gave a university lecture and a seminar for the Philosophy department, visited a shanty town and studied aboriginal black African art in several local museums.

'Pray hard'

"One has a sense of historic change taking place both culturally and politically," Seerveld reported. "People are apprehensive but hopeful. God is smiling upon South Africa right now by giving the country good leaders in a national unity government headed by Mandela and de Klerk. It will be good for us in Canada to pray hard for the crying beloved country, that God may do wonders there in spite of the legacy of our power-hungry, comfortable sin."

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How Corrie Ten Boom paved the way to eternity

...continued from page 10

Again she undertook therapy, seeming to call upon tremendous reserves of strength to manage little moves.

Then came yet another stroke, even more devastating than the others.

Ten Boom died on April 15, 1983, at age 91 on the date of her birth. Though each stroke took away her strength and made each effort greater, Corrie Ten Boom never stopped believing that our lives must consist of worship and service.

Vivian Loken is a freelance writer who lives in Minneapolis, Minn.

Does God have a future for Israel?

...continued from page 11

stated, this view contends that the church replaced the Jews as God's chosen people; since the Jews collectively rejected Jesus, they have ended up in a blind alley as far as salvation goes and no longer have significance in God's plan of salvation for the world. The church has become the new Israel.

Even a cursory reading of Romans 9-11 should have dispelled this view. As a Norwegian Mission to Israel statement has it "The Gentile believers do not comprise a new, independent people alongside of Israel, but are grafted onto the tree as a 'wild shoot,' thereby sharing Israel's promises and privileges.... God has not abandoned the branches which have been cut off. He has the power to graft them in again. This means that God leads and preserves these, his own people, in a special way. They have not lost their unique place in God's plan of salvation."

In fact, Gentile Christianity can never be complete in itself; it is a branch, dependent on the Jewish roots. God has a future for Israel, for his gifts and calling are irrevocable.

Harry Mennega is pastor of First Christian Reformed Church in Kingston, Ont.

Chattanooga and Edmonton are not so far apart

James Ward discusses Christian music

John Pater

EDMONTON — Chattanooga, Tennessee, is a long, long way from Edmonton. Even saying the name of the place — Chat-n'-oo-ga — elicits pictures of an *other* place: another culture, another landscape, another climate, another country, another world. And yet, that place has spawned music that inspires even us cold climate, European- descended Calvinists. James Ward is from that other place, and it's there, amidst a congregation of black and white folks, that his music was nurtured and has grown. That probably comes as a surprise to many of us Reformed Christians who love the voice and accent of "our" Christian musician.

Four hundred twenty five people packed into West End Christian Reformed Church in Edmonton last month to listen to this talented musician. And he didn't disappoint. James Ward was here as part of The King's University College 15th anniversary celebrations. James' music career is already longer than TKUC is old. Some in the audience remembered hearing him 20 years ago when he first performed songs like "Morning Sun" and "Consider the Lilies." And for us "old-time" James Ward fans he sang some of those familiar rhythm-and-blues songs. He also surprised us with some new sounds, jazz and rap. (He's working on a master's degree in jazz.) The jazz improvisations held us spellbound, and the rap tune on the books of the Bible had us all. But it was still all vintage James Ward.

Kindred spirit

It was vintage because his music continues to stir our kindred spirit. We like him and are inspired by him because his Reformed vision comes through in his music. We recognize it, and are happy and proud to claim him as one of our own (perhaps the only one in Christian contemporary music that we can claim as our own.)

James Ward is a member of the Presbyterian Church of America (PCA). He was born in 1950 and grew up in Illinois and Pennsylvania. His brother Keith is the academic vice-president at TKUC; another brother, Mark, lives in Bowmanville, Ont.

James was commissioned to write two songs for the new CRC *Psalter Hymnal* (#56 and #231). All that seems to confirm our kinship. However, we might be thrown off somewhat to find out that for much of the last 20 years, James has lived in Tennessee. He's been the music director of his church there for much of that time. And it's in that southern, racially mixed, formerly hillbilly climate that songs like "Morning Sun" have been born. Tennessee? Suddenly, we don't seem as related anymore.

James Ward talked about his rootedness in his community throughout his weekend in Edmonton — at the concert, at two CRC worship services and over steaming cups of moccaccino (espresso coffee with steamed chocolate milk) in a small bistro with jazz playing overhead. He also talked about what music in church should be like, about the Christian music industry, and about his own development as a musician. Here is James Ward, "off-the-record(disc)":

James Ward on the home-grown nature of his music:

I look for music that will really excite a mixed congregation, black and white worshipping together. We needed music to break down the walls between people, we needed a type of music that would bring people together. Our church's very survival depended on us using music as a tool to express our unity: it had to go beyond our own personal taste.

Being music director and playing piano at church has paralleled my itinerant work. They feed each other. [But] it's important to have a real solid home connection. [And though] leading worship is different from selling a song, they require some of the same skills: sensitivity to the crowd, flow of songs; you've got to be able to select music, plan out a service. In our church we have a five piece band that leads in music.

James Ward on Christian music industry:

Why is much of Christian contemporary music so narrow, shallow, schmaltzy? I've agreed with that observation for awhile, but I'll play devil's advocate and say that if all the Christians with sophisticated, good taste would get out there and pump like the fundamentalists to create music stations, to create a support base, a business community, to make millions.... There are few intelligent Christians with tastes like yours and mine who have the millions to buy radio stations. The reason why Christian radio and TV is the way it is because a certain segment of the Christian community owns it.

James Ward tickling the ivories in Edmonton .

[My album] Faith Takes a Vision *is an industry product. It was sculpted, created to sell, sell, sell. And we did our best to make that record air-playable. And indeed at one point, three songs from* Faith Takes A Vision *were on the radio at one time in the Dallas market. We were asked to open for Amy Grant at one show in the summer of '83. So those things work, but you aren't necessarily happy about them. I found myself becoming increasingly at odds with the goals and the methodology of the industry. I applaud anyone who can succeed in that environment, but we live in a very different life from that.*

Christian music should be in-your-face, confessional, celebrational, Scripture based, unashamed, not subtle.

James Ward on his career and development:

In 1971 I heard a song on Top 40 radio: "Oh Happy day, when Jesus walked...." I told myself I wanted to do that. So God used a Top 40 song to get me into this.

Mourning to Dancing *[released in 1980]. That recording is one of the most ingenuous and therefore, valuable, recordings I've done. Indeed it was esteemed by the industry as a seminal record. I think it was because we did that record as an expression of what we believed, of Reformed faith and also of what we wanted to hear on tape. We didn't have a whole agenda going on.*

The real surprise for me is a record I don't ever want to hear again, More Piano Please. *We had a compilation of demos, some of which were cut in Vancouver. We combined them and released it as a record. That record is probably the most requested. It's just voice and piano, like* James Ward Himself. *But the reason I don't like it is because it's really rough. It's okay if you have a live record that's rough, but not a studio rough record.*

My musical influences: piano blues players like Nat King Cole, Ray Charles, Dr. John, and Leon Russell. In recent years I've got more interested in jazz, studying jazz. And my movement toward jazz is an extension of being in a black and white congregation.

James Ward on church music:

Jazz fits quite well with church music, much better than country music. Country gospel is the prevalent contemporary form of church music: guitar, clapping on 1 and 3. In contrast, Jazz has esthetic breadth to it. Jazz can be heard in black gospel.

I'm seeing jazz as a way of teaching younger musicians, because I think the church really needs musicians who are caught by the vision of working within the Kingdom and leading God's people into the 21st century in praise. And that is going to be most effectively done not just by people who can play three chords and sing, "He is Lord, he is Lord, he is risen from the dead and he is Lord." It's going to be done by people who are knowledgeable in the history of Western music but are also in a contemporary idiom.

An equal enjoyment of things old and things new, that's the way church music should be. Those are the skills the church is going to demand. It's kind of scary for those people who have invested their lives in one dimensional church music: my heart goes out to them. The number of organ students is diminishing, the number of contemporary and jazz, Christian jazz students is increasing. We need to learn how to express the faith of our mothers and fathers in modern language/voice, to give a Charles Wesley song a new tune, to let Wesley take off in a new way.

James Ward discography

1973: *To The Glory of God* (Peniel)
1974: *Himself* (Dharma)
1980: *Mourning to Dancing* (Music Anno Domini)
1982: *Faith Takes a Vision* (Lamb & Lion)
1983: *No Violence* (Music Anno Domini)
1985: *More Piano, Please* (Music Anno Domini)
1985: *Good Advice* (Greentree/Benson)
1989: *Blue Believer* (Music Anno Domini)
1990: *Over All The World* (Music Anno Domini/Spark Music/GMI-Netherlands)
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e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Marriages

TENOEVER/BOKS:

With joy and thanksgiving to God Dr. and Mrs. Henk tenOever and Mr. and Mrs. Herman Boks announce the wedding of their children,

BRENDA ANN
and
JASON ALEXANDER

The ceremony will take place on Saturday, Dec. 17, 1994, at 7 p.m., in the Smithville Chr. Ref. Church, Rev. P. Hoytema officiating.

Births

HORLINGS (nee VAN KAMPEN):

George and Nancy Horlings (nee Van Kampen) give thanks to the Lord for the safe arrival of twin sons,

EVAN ANTHONY
and
JOSHUA JOHN

Born six weeks premature on Nov. 7, 1994, in Nelspruit, South Africa. Weighing 2 kg. and 2.3 kg., they received intensive hospital care for the first week of their lives.

Brother Jason and sister Meghan are eager to show them their home in Moçambique.

Opa and Oma in Thamesford, Ont., (Tony and Janny Van Kampen), and the entire Horlings family in B.C., Alberta and Nigeria praise God for the gift of life.

Mailing address: c/o World Relief International, C.P. 680, Maputo, Moçambique.

DE JONG (POOL):

"I praise you because I am fearfully and wonderfully made" (Ps. 139:14). Gerald and Patricia, along with big sister Alexandra, are thrilled to have once again been blessed with the miracle of life. We thank God for the safe and healthy arrival of our second child, a precious son and brother,

JONATHAN GERRIT

Our wonderful gift from God arrived on Nov. 3, 1994, at 5:34 a.m., weighing 8 lbs, 13 oz. He is the 13th grandchild of Mindert and Jean Pool and the fifth of John and Florence De Jong, all of Sarnia, Ont.

Home address: 737 Wellington Street, Sarnia, ON N7T 1J3

VERMEULEN-VIS:

With thankful hearts, Ed and Lucy joyfully announce the birth of their daughter,

SARA MEGAN

born Nov. 6, 1994. A sister for Shane. Thrilled grandparents are Peter and Jennie Vermeulen of Bowmanville, Ont., and John and Ida Vis of Woodstock, Ont.

Home address: 1880 Park Ave., London, ON N5W 2J0

Look for our Calendar of Events on page 18...

Anniversaries

1939 December 7 1994

With thanksgiving to our heavenly father we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents

WICHER and JANNA BURGLER (nee SPANNINGA)

We pray that the Lord may continue to keep you in His loving care and give you strength for each new day as He has done in the past.

With love from your children:
Hammie & Klaas Holman — Mt. Brydges, Ont.
Casey & Kathy Burgler — Orangeville, Ont.
Tina & Klaas Donkersgoed — Moorefield, Ont.
Willy Burgler — Saskatoon, Sask.
Henk & Linda Burgler — Alliston, Ont.
Rita & John Donkersgoed — Moorefield, Ont.
Harry & Lori Burgler — Alliston, Ont.
Charles & Joan Burgler — Alliston, Ont.
Cathy & Jake Raben — Wallenstein, Ont.
Helen & Delio Aguiar — Listowel, Ont.
Tony Burgler — Brampton, Ont.
and grandchildren and great-grandchildren.

Dad's address is: Freeport Health Care Village, Grand River, Room 306, 3570 King St. E., Kitchener, ON N2A 2W1

Mom's address is: R.R. 3, Moorefield, ON N0G 2K0
Phone: (519) 291-5629.

Anniversaries

Congratulations to Wicher and Janna Burgler (nee Spanninga) on the occasion of their 55th wedding anniversary!

Anniversaries

1954 December 17 1994

It is with joy and gratitude that we announce the 40th anniversary of our parents and grandparents

KEN and GERTRUDE ELGERSMA (nee DEVRIES)

We thank God for His care and blessings to you throughout the years and pray that He will continue to bless you.

We love you, Mom and Dad, Pake and Grandma!

Melvin & Mary Elgersma — Sioux Center, Iowa
Melanie, Kenneth, Karen, Neil
Sandra Elgersma — Abbotsford, B.C.
Audrey & Joe Tolkamp — Surrey, B.C.
Michael, Janice, David, Eric
Sharon & Brian Bevaart — Lacombe, Alta.
Joanna, Jonathan, Rebecca, Leonard
Nathaniel & Ardy Elgersma — Kincardine, Ont.
Erin

Home address: 8964-184th St., Surrey, BC V4N 3T4

Obituaries

Ferwerd, Fr. Caledonia, Ont.
Oct. 21, 1927 Nov. 22, 1994

In the full assurance that he was a child of God

GOFFE (JEFF) MIEDEMA

went to his home with the Lord.

He was the dearly loved husband of Jean Van der Laan and dear father, grandfather and great-grandfather of:

Andy & Marilyn — Caledonia
Teresa & Pete (Heather, Erika), Shelly, Ken
Martin & Linda — Copetown
Cindy, Jason
Janet — Hamilton
Grace & Herb — Chatham
Jeff, Jenny, Amy, Beth Ann, Kent
Bert — at home
Tim & Julie — Caledonia

Correspondence address: 195 Selkirk St., Caledonia, ON N3W 1J4

The Lord, at His time, called home our dear brother-in-law and uncle

JEFF (GOFFE) MIEDEMA

beloved husband of Jean Miedema-van der Laan, Caledonia, Ont., Nov. 22, 1994.

H. Hamming
G. Hamming-van der Laan
Jake & Ann
Martin & Carolyn
Margaret & Harold

"My grace is sufficient for you" (2 Cor. 12:9).

Obituaries

Suddenly, on Saturday, Nov. 19, 1994, the Lord took to Himself

JAN VANDERVELDE

in his 85th year, at his home.

He was a retired teacher at Calvin Chr. School, Hamilton, Ont.; Vancouver Chr. School, Vancouver, B.C.; and Wellandport Chr. School, Wellandport, Ont.

Beloved son of the late Jan VanderVelde and the late Trientje Faber.

Predeceased by six brothers and three sisters. Also survived by many nieces and nephews.

The funeral service was held on Wednesday, Nov. 23, 1994, in the Central Presbyterian Church, 165 Charlton Ave., W., Hamilton, Ont., the Rev. Fred Heslinga officiating.

Correspondence address: Hilda VanderVelde, 897 Easterbrook Ave., Burlington, ON L7T 1P7

Extend Christmas or New Year's Greetings through Christian Courier

Classifieds

Obituaries

Gerald Vandezande Sr.

On Nov. 18, 1994, the Lord welcomed home

GERALD VANDEZANDE SR.

at the age of 85.

A stroke came unexpectedly and after three days his life on earth came to an end.

He was a loving, caring, husband for Annie (Westerman) for the past 62 years. They shared much joy and provided generously for their five sons and their spouses. He was a super Opa for 15 grandchildren and 12 great-grandchildren.

He was a model of servanthood for many of us.

Gerald was a pioneer for the local John Knox Chr. School, a faithful worker for the Christian Labour Association of Canada, Citizens for Public Justice, and the Institute for Christian Studies. Together with Mom he spent many years advancing God's Kingdom and set a marvellous example of faithfulness.

The funeral service was held on Nov. 21, 1994, at Emmanuel Ref. Church in Woodstock, Ont., with pastors Roeland Hartmans and Jeff Kingswood officiating.

Psalm 27, Mom and Dad's wedding passage and a source of strength and support during their life together, was also chosen as the message of comfort and bright hope for tomorrow.

The family gratefully appreciated memorial donations to John Knox Chr. School in lieu of flowers.

Correspondence address: 37 Norwich Ave., Woodstock, ON N4S 3T7

Job Opportunities

Elderly Christian gentleman **looking for Christian lady to live in my home and assist me in daily activities** such as light housekeeping, doctor appointments, shopping etc. Must be a non-smoker and have a driver's licence. For further information inquire or respond to: **T. Strampel, Box 22, Site 109, R.R. #1, Wasaga Beach, ON L0L 2P0. Phone: (705) 429-5098.**

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

Write to:

#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Job Opportunities

Help wanted: Experienced grower for cut-rose and potted-plant crops. House possibly available. Phone **Brian van Staalduinen** at **(905) 643-2002**

Christmas Greetings

POSTHUMUS-BYKER:

May the blessings of Christmas remain with you through the new year.

Anna Posthumus-Byker, Trinity Tower 414, Holland Chr. Homes, Brampton, ON

ATTENTION!

When you fax your display or classified ads to us, please type them and check spelling BEFORE you transmit the text. Thank you!

Job Opportunities

Miscellaneous

Registered Practical Nurses

with Medication Certificate

Holland Christian Homes Inc. has vacancies for On-Call Relief RPN's with Medication Certificates to work in **Faith Manor Nursing Home.**

If interested in joining our Nursing Team, please forward a resume by **December 31, 1994**, to:

Director of Resident Care
Holland Christian Homes Inc.
7900 McLaughlin Road S.
Brampton, ON L6V 3N2
Fax: (905) 459-8667

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Job Opportunities

Calvin College

The **Education Department** of **Calvin College** seeks candidates for a tenure-track faculty position in at least **psychology of education, introduction to teaching**, and **elementary supervision**. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.

Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.

Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to **Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.**

Seeking a Pastor

The **Christian Reformed Church** of **Georgetown, Ont.**, is seeking an ordained pastor to work in team ministry, leading us in preaching, teaching and pastoral care, with proven ability for and commitment to youth ministry. A church profile is available upon request. Contact the **Calling Committee, Georgetown Chr. Ref. Church, P.O. Box 45, Georgetown, ON L7G 4T1.**

Don't Forget...

It's time to extend Christmas and/or New Year's greetings through C.C.

Starting with the Christmas issue **(December 2)**, and continuing with the **December 9, 16 and 23** issues, we plan to reserve a special section on the classified pages for **your season's greetings**. Deadline for the Christmas issue is **November 23**! Kindly formulate your greetings to family and friends now (the message should not exceed 40 words) and send it in today, **enclosing payment of $20.00 as well.**

Forget the fuss of cards and postage stamps; one ad does it all!

Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1
Fax your message to us!
Our fax number is: (905) 682-8313

Classifieds

Real Estate	Job Opportunities	Job Opportunities	Miscellaneous

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3507-113 Ave.
Edmonton, AB L5W 0P5
(403) 474-3025

Applications accepted for maternity leave position

The **Abbotsford Christian School Board** is accepting applications for a maternity leave position at Clayburn Hills Campus. This is a **Grade 1 position** from approximately March to June 1995.

Applicants must hold a valid B.C. Teacher's Certificate and meet the requirements of the ACS Employment of Teacher's Policy. Please send resume, Statement of Faith and credentials to:

Ed Noot, Principal
Abbotsford Chr. School, Clayburn Hills Campus
3939 Old Clayburn Road, Abbotsford, BC V2S 6B7
Phone: (604) 850-2694 Fax: (604) 850-7075

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mail to:
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Dordt College Openings

Faculty Positions

Agri-business: Possible tenure-track position with teaching responsibilities in the areas of farm management, marketing, and applied agricultural economics. Doctorate and teaching experience desirable.

Agriculture: Possible tenure-track position with responsibilities for teaching and farm operation on the 160-acre Agriculture Stewardship Center. Desired qualifications are farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

Agriculture: One-year position with teaching responsibilities in the areas of farm management, applied agricultural economics, and agronomy. Doctorate and teaching experience desirable.

Economics: Possible tenure-track position in the department of business administration. Responsibilities include teaching introductory and upper level courses and participating in a senior-level business seminar. Doctorate and teaching experience desirable.

Health, Physical Education, Recreation (HPER): Tenure-track position with teaching duties in such areas as exercise science, health, and coaching theory, along with coaching responsibilities in women's sports (volleyball). Doctorate and teaching experience desirable. Deadline, January 15, 1995.

Social Work: Two- to three-year position. Minimum qualifications include an M.S.W. degree, two years of post-M.S.W. experience, and a strong commitment to baccalaureate social work education. Responsibilities include teaching social work and sociology courses in a CSWE-accredited B.S.W. program, serving as a practicum liaison and advising social work majors. Teaching experience desirable.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Send letter of interest and curriculum vitae to Dr. Rockne McCarthy, Vice President for Academic Affairs. Review of candidates will begin immediately and continue until positions are filled.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

Dordt College
498 Fourth Avenue NE
Sioux Center, Iowa 51250-1697
Telephone: (712) 722-6333
Facsimile: (712) 722-4496
E-mail; rockne@dordt.edu

CHRISTIAN COURIER needs TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two** or **three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax **me or Bert Witvoet.** Thank you very much!

Stan de Jong
Business Manager

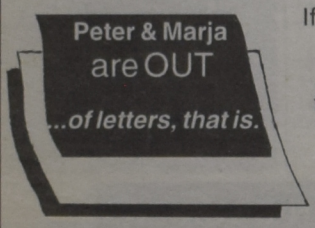
4-261 Martindale Road, St.Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Classifieds

Miscellaneous	Miscellaneous	Events

Thinkbit:

When you can't get past the birth that ruptured the hymen,
you won't make it to the death that ruptured the grave.
Bert Witvoet.



If you would like advice about a problem or just have a question that you think we can answer write to:

P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1
Confidentiality is assured.

Advertise in our monthly **Business Directory** every second issue of the month.

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When someone you love has it, you both need help. It's right here:

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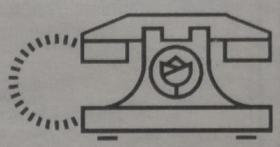
Answering your call will be someone who's been in your position—with information, understanding, and things you *can* do.



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Cheque for $25 must be enclosed.

This offer applies only to those who were never subscribers of *Christian Courier* or whose subscription lapsed more than a year ago.
(Valid until December 31, 1994)

Calendar of Events

Dec. 10-11 The Niagara Symphony Chorus and Orchestra perform Handel's "Messiah," with Jane Liebel (soprano), Carl Strygg (alto), Nils Brown (tenor) and Brian Nickel (bass), under the baton of Robert Cooper. **Dec. 10** at 8 p.m., and **Dec. 11** at 3 p.m., at St. Julia's Church, 251 Glenridge, **St. Catharines**, Ont. Tickets: $15/$12 for seniors & students. Box office: (905) 687-4993.

Dec. 10 Concert by the "Listowel Concert Singers," including the "Magnificat" and various choruses from Handel's "Messiah," with audience participation. At 8 p.m., Trinity United Church, **Listowel**, Ont. Info.: (519) 291-4356 or 291-3280.

Dec. 10 Christmas concert by the Strathroy Mixed Choir "Rejoice in the Lord" and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Westmount CRC, **Strathroy**, Ont.

Dec. 10 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Centennial United Church, **London**, Ont.

Dec. 10 Christmas concert by the "Con Spirito Choir," 8 p.m., First CRC, **Sarnia**, Ont. Info.: (519) 383-0438.

Dec. 11 The annual "Candlelight Carol Service," featuring the choir and soloists assisted by brass players from the Hamilton Philharmonic, all conducted by Paul Grimwood. At 7:30 p.m., Central Presb. Church, **Hamilton**, Ont. Admission free.

Dec. 11 "Nederlandse Kerstzangdienst," 7:30 p.m., Emmanuel Ref. Church, **Woodstock**, Ont. Info.: (519) 537-6422.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Sherri Karam (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaef (baritone). At 3 p.m., St. Dominic's Church, **Mississauga**, Ont. Info.: (905) 278-7059.

Dec. 11 Annual candlelight service with the "Adoramus-Maranatha Choir," 7:30 p.m., Maranatha CRC, **York**, Ont.

Dec. 14 Christmas concert by the 77-voice "Hosanna Choir" (dir. by Herman den Hollander) with John Vanderlaan (organist) and Mary de Vries (pianist). At 7:45 p.m., CRC, **Ancaster**, Ont. Freewill offering.

Dec. 14-21 Christmas concerts by the Ontario Chr. Music Assembly, directed by Leendert Kooij, with Andre Knevel at the organ. **Dec. 14**: 8 p.m., Trinity United Church, **Bowmanville**, Ont.; **Dec. 17**: 8 p.m., Willowdale United Church, **Willowdale**, Ont.; **Dec. 21**: 8 p.m., Melrose United Church, **Hamilton**, Ont. Info. & tickets: (416) 636-9779.

Dec. 17 Christmas concert by the St. Thomas Ladies Choir and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont.

Dec. 18 Dutch worship service led by Rev. John Van Dijk, 3 p.m., CRC, **Ancaster**, Ont.

Dec. 19 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Chalmers United Church, **Woodstock**, Ont.

Dec. 21 Christmas celebration concert by the "New Life Christian Choir" and the "Garden City Christian Male Chorus," accompanied by a string ensemble from the Niagara Youth Orchestra, featuring excerpts from Handel's "Messiah." At 7:30 p.m., Maranatha CRC, **St. Catharines**, Ont. Info.: (905) 682-8945.

Dec. 23 Annual candlelight service with the "Adoramus-Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont.

Dec. 24 Carol sing and organ solos with Andre Knevel at the organ, Free Reformed Church, **Clearbrook**, B.C.; **Dec. 25**: Dutch service in same church with organist Andre Knevel, recorded for Dutch Radio E.O.

Jan. 5 Special advent service with the "Adoramus-Maranatha Choir," 7 p.m., Fruitland CRC, **Stoney Creek**, Ont.

Feb. 17-19 "Serving Christ in the Nineties" conference at Mt. Carmel Retreat Centre, **Niagara Falls**, Ont. Keynote speaker: Dr. Al Wolters. Theme: "Passing on the Reformed vision from one generation to the next." Info.: (905) 684-3991.

The 'Christmas stampede' isn't about Christmas

Justice Minister Allan Rock continues to be a high profile cabinet member. His ministry has drafted a bill that would outlaw the import and the sale of crime cards and crime board games. Now a House of Commons committee wants him to go much further than that and outlaw all means of communication which glorify and exploit cruelty and violence.

★ ★ ★

Anybody missing their car lately? Well, perhaps it was on its way to Africa where a lot of stolen vehicles wind up.

★ ★ ★

The Ministry of Finance is casting covetous looks at non-taxable health and dental benefits. They would like that benefit propelled in dollars to that little square on your T-4 where it says "earnings."

★ ★ ★

We're now populating the True North with 29 million Canadians. Our population growth of 1.3 per cent is the highest in the industrialized world — much of it due to immigration.

★ ★ ★

A hearty welcome from this page to all the new tax payers! May you all become rich and keep Mr. Paul Martin very happy.

★ ★ ★

Overheard: "Christians always seem to have enough energy to argue with each other."

★ ★ ★

The sharp-eyed *Globe and Mail* spotted this question in Ohio's *Daily News*: "Alaska borders which Canadian province, British Columbia or Ontario?"

★ ★ ★

In Russia people now have to pay bribes to get their relatives buried. Remember the hymn "Abide with Me"? Stanza 2: "Change and decay in all around I see." Change, folks, is now permanent. Well, I turn now to the unchangeable, unflappable *New York Times* which in a way is still scratching its editorial head over the outcome of the U.S. elections. Best analysis yet comes from Mrs. Russell Baker (wife of the *Masterpiece Theatre* host) who says Yankees treated the familiar old Democrats just as they treat the familiar old TV shows. They zap them with the remote control — a sort of political channel surfing. Flushed with victory, hyperbole and bally hoo, mixed with flimflammery, exude from the Republican Party like random swirls of morning fog: a new order for the nation, 20-hour work days for Congress — change in 100 days. Like athletes training for the Olympics Republicans in the U.S. are already launching campaigns for the GOP Presidential nomination in 1996.

★ ★ ★

The Pope, who is 74, has urged his church, as it marks the third millennium of Christianity in the year 2,000, to repent for what he called "acquiescence" in human rights abuses. And by the way: What do you call a sleepwalking priest? A roaming Catholic, of course!

★ ★ ★

In the Gaza strip Arabs are now policing Arabs and the blood is still flowing. Indonesia is getting deservedly bad press. By some estimates, 200,000 East Timorese have died as a result of Indonesian oppression.

★ ★ ★

Scientists have found that the chikadee adds memory cells to its brain in the fall. That's a trick I'd like to learn! My brain is sorely in need of more memory cells. It would be very nice to remember where I left my car keys and what my social insurance number is.

★ ★ ★

Prime Minister Silvio Berlusconi of Italy has tabled a tough cut-back budget in Italy's parliament. Only in power for a short time, Silvio is already as popular as locusts descending on a lettuce patch.

★ ★ ★

"Read not my blemishes in the world's report," Shakespeare has Antony say to Octavia. I read some blemishes on our Prime Minister's record. Most of it came — like water dripping from a leaky faucet — from Preston Manning in connection with the appointment by Her Majesty of a new Governor General. Prairie Preston sounded like a lost bass in the soprano section. Criticizing such matters is a no-no, marinated in the history of the House. And besides that, let's all be glad it wasn't Prince Charles.

★ ★ ★

Our troops in Bosnia were kept hostage by the Serbs, who as everyone knows, are as eager for peace as a squirrel is for roofing nails.

★ ★ ★

I want you all to know about Spike, who is a 12 1/2-pound, 65-year-old Maine lobster who swims around in a restaurant tank in California. Lots of people want Spike out back in the Atlantic. United Airlines has offered to fly him free; Mary Tyler Moore has donated $1,000, but Gayla Simmons, his owner won't let him go. Nobody asked Spike, however.

★ ★ ★

Don Macpherson, commenting in the *London Free Press* on the recently held convention of Quebec conservatives, where the PC-ers discussed what they would and would not do in the Quebec sovereignty referendum, let go of this rabbit punch: "Who cares what they do anyway?"

★ ★ ★

Remember Eugene Whelan, the guy with the Stetson and the tongue that knew no limits. He is a former Minister of Agriculture. Well, he's on the Rotary rubber chicken circuit predicting doom. He believes that the World Trade organization will end our agricultural industry as we know it. I believe that not much of what we do and know will be the same 10 years from now. Change is permanent.

World news

Carl D. Tuyl

bytes

★ ★ ★

Retailers are bracing themselves for the Christmas stampede. People are spending more, according to the Auditor General. The bad news is that money is still flowing out of Ottawa as if it were water over Niagara Falls — and faster than a speeding bullet. And the worst news is that it's not likely you're going to hear the ring of truth about Christmas: He emptied himself.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

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This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income. Maximum $445 a month.

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Ontario government and church groups co-operate in chaplaincy services

Robert VanderVennen

TORONTO, Ont. — In today's multicultural world where many faiths live side by side, it's not enough for governments simply to provide Christian chaplaincy services in its institutions. So in 1992 the Ontario government signed an agreement with the new Ontario Multifaith Council on Spiritual and Religious Care (OMCSRC), an agreement which recognizes the diversity of faiths.

Carl Tuyl receives a painting in appreciation of his services to the Ontario Multifaith Council on Spiritual and Religious Care.

At its recent annual meeting it was clear that the Christian Reformed Church has a leadership position in this multi-faith council.

Retired Christian Reformed pastor Rev. Carl Tuyl, a regular contributor to this newspaper, is half-time, non-paid executive director of the council. The council is divided into seven regions throughout Ontario, and a member of the CRC is on the board serving each of these regions. Two of the regions are headed by chaplain co-ordinators from the CRC, Revs. Siebert Van Houten and John de Vries.

Immediate satisfactions

Partnership with a government is never easy. One of the council's first experiences was to encounter severe cutbacks in money available for chaplaincy services. Chaplains themselves are always squeezed between the bureaucracies of governments and the institutions they serve.

But there is "special joy in being a chaplain," says Rev. Barbara Kulcher, who has "been a chaplain in the trenches for 12 years." She adds, "The satisfactions are very immediate."

The council relates directly to three government ministries: Health; Community and Social Services; and Correctional Services. Cabinet ministers Marion Boyd and Tony Silipo addressed the 170 registrants at the annual meeting. Premier Bob Rae had planned to appear in person, but being freshly back from the Orient he sent written greetings with one of his ministers.

"You have a ministry of presence," Margaret Mottershead, Deputy Minister of Health, told the chaplains. This is a time of great change in the health care system, she said, when long-term patients are being discharged and efforts are being made to have health care services available to them outside of institutions.

Ministry to the vulnerable

Two new faith groups, the Canadian Unitarian Council and the Islamic Coordinating Council of Imams of Canada, recently brought to 23 the number of faith groups in the council. All of them are committed to bringing spiritual and religious care to people in institutions like hospitals, prisons and psychiatric institutions.

"Our job is to give pastoral care to the most vulnerable members of our society," says Nora Ellis, chair of one of the regional committees.

"You minister to the spirit of those in need, to the whole person," is the way Attorney General Marion Boyd expressed it.

Speakers praised the volunteer ministries of thousands who regularly visit people in prisons and hospitals. The meeting was chaired by the Rev. Karen Bach of the Presbyterian Church of Canada.

Danger hinders Christian relief in Rwandan camps

Robert Kibuuka

KAMPALA, Uganda (NNI) — A serious breakdown in law and order has hindered, and in some cases threatened, relief work conducted by Christian church and mission agencies in Rwandan refugee camps inside Zaire.

In camps near Goma, Zaire, Rwandan ethnic Hutus have armed themselves and stockpiled food and supplies for an eventual military campaign back into Rwanda, said sources returning from Goma. Zairian soldiers are being blamed for terrorizing the civilian population and harassing relief workers.

Last month, the international relief organization Doctors Without Borders pulled out of five Rwandan refugee camps in eastern Zaire due to the deteriorating situation, and threatened to leave the other Rwandan camps where it is active.

Doctors Without Borders said it was pulling out because soldiers loyal to Rwanda's ousted Hutu government have taken over the camps, brutalizing refugees who want to return to Rwanda through "intimidation, arrest or assassination."

The Oxfam and CARE aid agencies have also threatened to leave unless their security situation improves. World Vision, a Christian relief agency, also faces security difficulties at the troubled Magunga camp where it cares for children. Zaire's Catholic Church, which is helping the Catholic Relief Fund and running a government orphanage at Ndosha for some 1,500 children, reports conditions there are poor as well.

Christians of all stripes in trouble

Christians with contacts to the camps say there is no spirit of reconciliation between ethnic Hutus and Tutsis, and that efforts to promote such a peaceful coexistence are often hindered by threats from armed militiamen. Refugees have been split up based on the region they come from, and there is little mingling. Church leaders, both clergy and lay persons, have also been uprooted.

Scores of senior Catholic and Protestant church leaders were among the more than 500,000 people killed in tribal bloodletting in the former Belgian colony following a suspicious plane crash April 6 in which President Juvenal Habyarimana was killed. Prior to the civil strife, some 80 per cent of the country's estimated nine million people professed to be Christian, with 50 per cent of those claiming Catholic affiliations.

News Digest

Garbage to some is treasure to others

TORONTO (EP) — When the Salvation Army in Canada learned that more than 400,000 tonnes of used clothing are wasted each year in landfills, they decided to make use of the "waste." Over the next three years the Army plans to develop an operation which will include exporting used goods to markets around the world, recycling fibers into a new material for insulation or other uses, and manufacturing recycled products. The new effort is part of a tradition in the Salvation Army: founder William Booth once proposed a "Household Salvage Brigade" to patrol towns and collect waste.

Do not pass go, go directly to...church

LOS ANGELES (EP) — The American Civil Liberties Union (ACLU) is going to court in an effort to stop a city court judge in Lake Charles, Louisiana, from offering church attendance as an alternative sentence for small offences. The ACLU, which says Judge Thomas Quirk's action violates separation of church and state, is intervening in the case of Gregory Thompson, who pleaded no-contest to drunken driving and was sentenced to attend church once a week for a year.

Judge Quirk says he's probably given 350 such sentences in the past three years. "I'm not going to stop until the courts tell me," he says. He notes that, unlike jail, sending a criminal to church costs the taxpayers nothing, keeps minor offenders from mixing with more serious criminals, and may help rehabilitate petty criminals.

Thinkbit

"The Christian ideal has not been tried and found wanting, it has been found difficult and left untried."

Michael Coren in the *Globe and Mail*